

AUXILIARY GUIDE NUMBER FOR FEBRUARY

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“We must be one. Our faith must be concentrated in one great work—the building up of the Kingdom of God on the earth, and our works must aim at the accomplishment of that great purpose.”—BRIGHAM YOUNG.

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JOSEPH SMITH'S PLACE IN THE DIVINE PLAN

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

ONE hundred and twenty-five years ago day after tomorrow, December 23rd, there was born into the world one destined, in the providences of God, to do more to contribute to the world's real knowledge of the mission and ministry of the Lord Jesus Christ than any one who has lived since the Apostles, who were His special witnesses, fell asleep.

I refer to the “Mormon” Prophet, Joseph Smith, whose one hundred and twenty-fifth birthday occurs next Tuesday (December 23rd).

It was no chance circumstance that Joseph Smith was chosen to play this great part, for the time had come when God was about to do an unusual work, and He had some one prepared before-hand whom He could use.

As I think of the labours and ministry of others who have played a conspicuous part in the world's history, in our own governments as elsewhere, I am persuaded that the Lord does provide leaders for the time—men for the mission. The great and important thing is not the men, but the mission they perform, and in doing honour to the memory of the great modern prophet, Joseph Smith, we not only honour him as the bearer of a message from God, but rejoice in the message, for it is the Gospel of Jesus Christ.

I believe that when the Lord established the American govern-

ment, He appointed men to lay its foundation. Indeed, in our revelations He declares that He raised up inspired men who wrote the Constitution of the United States.

I believe that when the United States government was in peril, and God needed a man of Lincoln's type, He knew His man before he was born, and sent him into the world to perform a special service at the right time. The little boy Lincoln, though born in a humble, one-room cabin, working as a tow-boy on a river boat, operating on the Mississippi River, saw one day the sale of negro children from their mother. The parting, full of anguish and sorrow, stirred his soul with such distress that though he was but a youth, it so deeply impressed him that he clinched his fist and declared: "When the day comes, I will strike at that thing." He was a man of destiny. The spirit of his mission was already upon him. He had a vision of things to do. His leadership was accepted by his party, who allowed him to be their standard bearer, and put the power of the presidency into his hand. With clear vision, depending upon that same inspiration that had guided him in his work, he was successful in conducting a campaign that broke the shackles and ended that sorrow and strife, and sent the ship of state sailing on to more peaceful days, to fulfil its glorious destiny and mission, though it cost him his life. The great thing he had performed was of infinite value to the stability of the American nation.

THE PROPHET—A MAN OF DESTINY

So with this boy, Joseph Smith. When the time had come, spoken of by the prophets of old, when God would set His hand again to establish His kingdom, that should be like a rock cut out of the mountain without hands, and roll forth until it should fill the whole earth; when Elijah should come, to turn the hearts of the fathers to the children; when the angel whom John saw flying through the midst of heaven, having the everlasting Gospel for men again; when these things were to happen, God—who had prepared His program beforehand—not only knew when these great events would happen, but those who were to be conspicuous in the accomplishment of them were already chosen, even like the prophets of old, before they were born.

When the hour of destiny indicated that these great events, all pointing to the same time, the latter days, were to be realized, a child was born in a humble cottage in the New England states, and that child was also a son of destiny. It was no chance circumstance that led him into the little grove on his father's farm on that spring morning of 1820, seeking light and wisdom from God.

It was the hour of fate. God's program had been planned, and He was now executing it. He had found a messenger whom He could use, whom He knew before-hand, and honoured him with a

visit of both Himself and His Son Jesus Christ, and that all for an important purpose—not to gratify the ambition of the boy, nor to satisfy his curiosity, but God had chosen the weak, as He has done heretofore, to accomplish His purposes. He has often used youth. When He sometimes finds it difficult to use those who are traditionated in their preconceived notions, He can use one unprejudiced, capable of freely giving forth whatever the Lord has for him, without fear of the consequence.

So when Joseph Smith went into the grove on that spring morning, it was God's program going forward. The result of that visitation, when the Father and Son appeared to Joseph Smith, brought to the world the glad news that after these centuries of silence, God speaks again; Jesus Christ, whom the angels declared to the last who saw Him, as He ascended, would in like manner come again, has come again to earth. The result of that visitation brought a clear and distinct knowledge to the world that the Father and the Son are two separate and distinct Personages, even as an earthly father and a son are separate; and the fact that He who died for the world has not forgotten it, but has been caring for it, and now manifests Himself again among men in the flesh. Joseph Smith's mission is all-important to this generation.

WHY THE WEAK AND HUMBLE ARE CHOSEN

I was asked upon one occasion by an eminent minister why it was, if the Lord had such an important revelation to give to men concerning His Son, Jesus Christ, and the restoration of the fulness of His Gospel, why did He not use some one whom the world would readily receive. He said to me: "If you wanted to draw the attention of the world to a matter, you would not choose a backwoods farmer's boy, and trust it in his hands; but you would place it in the hands of some one who already had the ear of the world." I said: "Yes, that is likely true; but I have also discovered that the ways of God are not like the ways of man, and for some good and sufficient reason, He had chosen to use the weak, the unknown, and has magnified them as the messengers of His mighty truth."

I have asked myself many times the question: What would have happened if God had chosen some one of learning, of skill and ability, to have accomplished the work that Joseph Smith did in the brief period of his mortal life? And I have been convinced that many would have given that learned man the credit for the wonderful things that Joseph Smith accomplished. But as Paul said long ago: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And

Church of Jesus Christ of Latter-day Saints

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base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

The wonderful things that Joseph Smith accomplished during his brief ministry were beyond the power of mortal man. No man lives who could have produced the Book of Mormon, in and of himself. Men have acknowledged that he had an accessory, help from some other source, but they have sought to find the human source of that help. Joseph Smith bore witness all his life to the fact that he was God's messenger. By the aid and assistance of his Heavenly Father he was able to accomplish the work, and God gets the credit of it.

How difficult it was for him, in an age of doubt and skepticism, to get a fair hearing. There were many willing to believe in ancient heavenly manifestations, in visions and revelations; that Jesus Christ, after His death, could appear to Paul; but that was a long time ago. It is difficult to believe that God could do that to-day. Jesus Himself said that a prophet was not without honour save in his own country, and He might equally have added, "in his own time."

MEN WHO ARE TOO CLOSE CANNOT SEE AND UNDERSTAND

I have many times wondered how it was that men could have willingly assented to the death of Jesus Christ. When they had the opportunity to have Him released, they preferred a common thief to this Matchless One.

I remember the incident of the young men who were repairing the tomb of one of the old prophets, and they stopped Jesus on one occasion, called His attention to their labour, and said: "You see, good Master, how we love the prophets. Ah, that we had lived in the days of our fathers! We would not have slain the prophets as our fathers did." He answered them: "Ye do truly say that your fathers slew the prophets, and ye say that had ye lived in the days of your fathers, ye would not have slain them; but I testify unto you that a greater than all the prophets is in your midst, and him ye shall crucify." While they builded the tombs of the dead prophets, they were willing to crucify the living.

The song that is going to be rendered at the close of this service,

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
O, I wish that I had been with Him then.

is a favourite of mine, and I have sung it a good many times, and I used to, in my own simple childhood, wish also that I had been with Him when He was among men; but as I have grown to understanding, I have many times wondered where I would have

stood had I been with Him then. Would I have been willing to stand alone with the few, and receive the insults and the abuse, and even martyrdom itself, to stand with Him? Or would I have been with the multitude who decried Him and denounced Him and turned away from Him?

I have an opportunity to test my own attitude to-day. Do I stand with Him now, for the things He taught, for the revelation of His truth? Or am I with the clamouring multitude who go on heedless of His mission and teachings? But the nearness of the vision was too much for the men of that generation, as it has often been in generations since.

I remember how, with great impressiveness, this thought came to me many years ago. While presiding over the Northwestern States Mission, I often used to take friends up on to what we call Portland Heights, some twelve hundred feet above the city, from which point, on a clear day, one can see the majestic mountain peaks of the Cascade range, and the most impressive of them is Mt. Hood, some sixty miles east of the city, eternally crowned in snow, always impressive as one looks upon it.

NEARNESS HINDERS THE VIEW

I longed for the opportunity to go to the mountain; but when it came, I suffered a great disappointment. As I reached the six thousand foot elevation, the base of the mountain being the summit of the range, there were many distracting peaks on the right and the left, calling my attention. Then I found myself up against the great cliff of the mountain that rose thousands of feet above me, and the mountain itself was obstructed from view.

I was disappointed, and indeed I did not feel that satisfying thought that I had had before, until I came away from it again; and I noticed, as I withdrew from the mountain, the distracting peaks on either side began to sink until they became like the level of the plain again. Then the majestic mountain rose in all its single beauty, peerless above all others. Then it dawned upon me, that is the reason men could not understand Jesus Christ, nor the prophets of the past, nor the prophets of the present. They were too close to them; and there were in the presence of that greatness, distracting peaks, great characters, Roman emperors, and others, who were calling the attention of the people towards themselves. But as time has passed, lo, these distracting characters sink from view and pass below the horizon, while the great, the peerless, the Matchless One, the Son of God, rises in His eminence and power and glory, above them all, and stands supreme.

As we move away from that time of His birth and ministry, the greatness of His life and the glory of His teachings grow. So it is with the prophets of the past. Many of them, despised and hated, became martyrs to the truth, while the ruling

authorities of their age were a terror to the people, and their names were household words. But the names of these have long since been forgotten, while the names of the humble teachers of truth live on forever and forever. So it is; so it shall be with the teachers of truth of every age. So it shall be with Joseph Smith. Though he too was hated and despised and suffered martyrdom, the men of his age could not understand him in the main; but as time passes, as it ever is and ever shall be on the side of truth, behold, he rises to his place among the teachers of truth, the prophets of God; and he shall continue to rise until he shall be honoured as one of the greatest of the prophets who have ever stood upon this earth.

Thank God that there are those, however, who are close to the vision and can see it, who having eyes can see, and having ears can hear and hearts that can understand. There were a few faithful ones who accepted Jesus Christ. There have been a few followers of the prophets of all ages. Joseph Smith had a few faithful followers who adhered to the teachings he gave, and who have been able, through the providences of the Almighty, to preserve until this, the close of the first century, that message of life and truth for the children of men with increasing numbers who have accepted it and believe it.

THE ENLIGHTENMENT OF THE FIRST VISION

I observed a moment ago that Joseph Smith's contribution to the mission and the ministry of Jesus Christ is the greatest that has been made since the Apostles fell asleep. The first vision enabled him to give a clear, distinct declaration concerning the existence of both the Father and the Son, for he both saw and heard and was a competent witness. I remember a minister saying to me: "It is very presumptuous of you 'Mormons' to be speaking so positively concerning the Godhead, for you are a young church; you have not been studying this problem as long as we have." His church has been in existence three hundred years. "It will be wise in you to wait until you have given it three hundred years of thought and contemplation before you speak so certainly about these matters."

Then he observed that if a problem were given to ten boys to solve—one was given ten days, and one nine days, and one eight, and so on, until the tenth boy had the problem but one day—at the end of the ten days, who will know most about the problem—the boy who has been working at it ten days, or the boy who has been working at it but one day. "Well," I said, "all things being equal, naturally the boy who has been trying to solve the problem for ten days would know more about it than the boy who has been working at it but one day." "There you are," he said, "that is our situation, and we have been giving longer years of attention to these religious problems." But I asked him this question:

“Suppose the boy who has had the problem but one day receives a visit from a professor who knows the problem from beginning to end, and in a few brief moments makes a demonstration of it so that the boy clearly comprehends and understands it. Now who knows most about the problem?” “Of course,” he said, “any one who could have such a visit would know more than those who had been wrestling with the problem for many days.”

“That,” I observed, “is exactly our situation; not because of the age of this Church, not because of the wisdom of Joseph Smith, not because of our superior understanding in and of ourselves. But because of the light Joseph Smith received in the sacred grove, in the few moments as he stood in the presence of the Father and the Son, and saw them with his own eyes, heard them with his ears, he learned more than all the theologians of all these ages since the Apostles fell asleep.”

Would you like to have a picture—a pen picture—of Jesus Christ as He looks now? We have one of Him as it has come to us traditionally from ancient times. I am going to give you one that I think is a fine contribution to the world’s vision of the Great Redeemer, whose birth we shall celebrate on the 25th of this month. This was given to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3rd, 1836:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in colour like amber.

His eyes were as a flame of fire; the hair of his head was white like pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

This is a true and faithful picture of the Son of God as He looks to-day. The world is indebted to this modern prophet for that true description.

(TO BE CONTINUED)

“I WOULD like to impress upon the minds of the brethren, that he who goes forth in the name of the Lord, trusting in Him with all his heart, will never want for wisdom to answer any question that is asked him, or to give any counsel that may be required to lead the people in the way of life and salvation, and he will never be confounded worlds without end. Go in the name of the Lord; trust in the name of the Lord; lean upon the Lord, and call upon the Lord fervently and without ceasing, and pay no attention to the world.”—BRIGHAM YOUNG.

THURSDAY, JANUARY 22, 1931

EDITORIAL

LATTER-DAY REVELATION

UNDER the above title, a little book has been published by the authority of the First Presidency. It is a welcome addition to our Church literature, for it presents the essential teachings of the Book of Doctrine and Covenants, in selected Sections or parts of Sections, in such a manner that they can be understood without an historical knowledge of the special needs of the day, needs no longer existing, that led to the receiving of each revelation.

Convincing evidence of the divine inspiration of the Prophet Joseph Smith lies in the revelations that he received. That is conceded by everyone who, prayerfully, examines them. Many are remarkable for the presentation of new doctrine or the new interpretation of old doctrine. Others exalt the soul by sublime conceptions, clothed in eloquent and beautiful language. All teach the Lord's purpose and method, in organization, doctrine and conduct, for the perfecting of the Church of Christ, and all set forth the assurance that the Lord guides and directs His people, in all matters, great or small, of present or future interest. They have brought and continue to bring, comfort and succor to the troubled heart.

It is hoped that the Latter-day Saints, with their friends, will make full use of this valuable little volume, excellent in structure and arrangement and beautiful in type, paper and binding.

The preface to *Latter-Day Revelation* explains the purpose of the book :

The Church of Jesus Christ of Latter-day Saints was organized as an institution among men on the sixth day of April, 1830. Through a period of more than six years prior to that date, Joseph Smith, the Prophet, had received at intervals many Divine revelations and commandments.

Of these the first and of all most glorious was the visitation in which, in answer to the young man's prayer for guidance as to which of the numerous and opposing sects of the day he should join, the Eternal Father, and His Son, Jesus Christ, personally manifested Themselves, and the Father, pointing to the Christ, thus affirmed and commanded : THIS IS MY BELOVED SON. HEAR HIM!

This took place in the early spring of 1820. In September, 1823, and at later times, Joseph Smith received visitations from Moroni, an angel of light, who revealed the resting place of the ancient record from which the *Book of Mormon* was afterward translated.

Many revelations followed in preparation for the reestablishment of the Church of Jesus Christ on earth, and later for the direction of the Church so organized. As early as the summer of 1830, the Prophet, acting under Divine commandment, was engaged in compiling the revelations received up to that time, with a view to their publication in book form. On November 1st, 1831, at a conference of the Elders of the Church held at Hiram, Ohio, definite action relating to the publication of the revelations was taken, and the compilation was called the *Book of Commandments*. The Lord's acceptance of the undertaking was made manifest by the giving of the revelation herein appearing as Section 1, which is currently known as the *Preface*. As successive revelations were added, the title was changed to *Doctrine and Covenants*.

Many of the revelations given prior to the organization of the Church and during its early years related to immediate duties and callings of individuals; others dealt especially with conditions in the Church at particular times. A distinguishing feature of these communications from the Lord appears in their timeliness; they were granted to meet circumstances calling for Divine direction of specific nature. Except as illustrative instances of the Lord's way of directly communicating with His prophets, many of these revelations, once of present and pressing significance, became relatively of reduced importance with the passing of the conditions that had brought them forth.

This little book contains selected Sections and parts of Sections from the *Doctrine and Covenants*, the selections comprising Scriptures of general and enduring value, given as the Word of the Lord through the First Elder and Prophet in the present dispensation, which is verily the "Dispensation of the Fulness of Times."

The complete *Doctrine and Covenants* is a current publication, accessible to all, so that comparison between that volume and this is a simple undertaking. Every omission from the full text is indicated in these pages by asterisks where parts of Sections are left out and by the absence of some Sections in their entirety.

W.

PRIESTHOOD

THE story is told of a man who, while walking along the sea shore, found a large pearl; but not knowing what it was nor its value, he threw it back into the waves. We, the members of the Priesthood of God, are in much the same position. We hold a thing of great value, which probably has been found while we were walking along in life; but we differ in one regard, in that we know what it represents and from whence it came. So we will not part with it foolishly nor throw it off to one side where it will be lost forever.

In order to further instill the blessings and joys of Priesthood affiliation in the minds of all concerned, the outline for Priesthood meeting activity last month will be continued. Read the following analysis carefully, and work hard to carry it out effectively.

FIRST NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter II, "The Aaronic Priesthood," pages 12 and 13. Objective: To show that order and mutual obligation of performance of duty are main points in the Aaronic Priesthood.

1. Is there any difference between the type of prosperity obtained by men of the world and that of men holding the Priesthood? Explain.

2. Name the "outward ordinances" which may be performed by members of the Aaronic Priesthood. Do you know the proper method of performing each?

3. Under what circumstances may a man be ordained directly to one of the higher offices in the Aaronic Priesthood without being ordained to the lesser offices first? Explain and give examples.

4. What features of the Aaronic Priesthood appeal to you most? How may these features be used to advantage in the world about us?

5. What advantage is there in quorum organization? Would any other form of grouping prove as effective? Why?

SECOND NIGHT. Opening exercises. Ten-minute report of local Priesthood activity. Two twelve-minute talks upon "The Reason for Believing in a God with Body, Parts and Passions," and "Lessons from the Miracles of Jesus." Use Talmage's *Articles of Faith* for reference, in conjunction with the Standard Church works. Questions are to be asked and answered at conclusion of each address.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter II, pages 14, 15 and 16. Objective: To make clear that the Aaronic Priesthood is authoritative and is a necessary appendage to the higher Priesthood.

1. When there is no bishop present, to whom should we look for the giving out of judgment? Why?

2. What do you imagine was the nature of the "peculiar treasure" that the Lord promised Israel? By what acts was this promise lost?

3. Were there any portions of the Priesthood upon the earth during the years of the Great Apostacy? Give full reasons for your answer.

4. Tell all you can of the work performed by John the Baptist.

5. Tell the story of what happened on May 15th, 1829. Was it necessary?

FOURTH NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon "Satan and the Power of Sin," and "The Atonement," using Talmage's *Articles of Faith* and the Standard Church works for reference. Questions again to be asked and answered at conclusion of each address.

RELIEF SOCIETY

SLOGAN: "We Stand for Full Appreciation and Support of All Our Officers and Leaders. They Work for Us; Let Us Work for Them."

In a revelation given to the Prophet Joseph Smith in February, 1829 (Doctrine and Covenants, Section 4), a key for conduct may be found that could be adopted to advantage by every person on earth. The second verse counsels those embarking in the service of the Lord to serve Him with all their heart, might, mind and strength, so that they might stand blameless before Him at the last day. The revelation closes with the following admonition: "Ask, and ye shall receive; knock, and it shall be opened unto you."

The womenfolk of "Mormondom" have long been taught these principles. The effect has been made manifest in the work they are accomplishing, and is bringing to the notice of the world their own organization, the Relief Society. The sisters have often asked help of the Lord and upon receiving it, have promptly used it to the advantage of all concerned. Upon many occasions, acting under the advice of their officers and leaders, the Relief Society workers have knocked at the door of knowledge, and it has been opened wide to them, and in this way, the success of the Society since its organization in 1842 has been materially increased. This is true of the Relief Society in Great Britain as it is elsewhere.

The revelation of the Lord mentioned above has been a wonderful key of conduct for the Relief Society sisters in this Mission, and a remarkable amount of good has been achieved. Scripture, health, domestic life—all have been included in the lessons. Women, not members of the Church, have partaken in the truths taught. The wisdom of the Lord has been disseminated among the sisters through the efforts of those chosen to lead, who have prepared and presented the lessons. The Lord has heard us ask and knock, and has thrown open His treasure chamber and showered us with blessings.

Who is responsible for many of the joys in Relief Society work that are ours? True, we have embarked in the service of God. But are we seeking to make our way alone without properly recognizing the jurisdiction of those presiding over us? Can we serve our Father in heaven if we use our might, mind and strength to further strictly our own desires? The answer is found in the Relief Society slogan. No one can secure the real happiness of life without cooperation. That is what the Relief Society as a body, and we as members stand for.

An officer is no better than a member, nor is a member more important than an officer; but there must be a closer spirit of cooperation among all concerned. Sisters, recognize your presi-

dent and her counselors in the positions they have been called to hold; and then mutual love, the real spirit of Relief Society work, will become a reality. This is not asking much, but it is necessary that we might know where we are going, and that the work they do for us and that we do for them might be mutually appreciated. Think of what has been done in the past and of the added blessings made possible in the future!

Thanks to the Lord for Section four of the Doctrine and Covenants! Praise be to our Relief Society predecessors for building upon its wonderful message! May we be guided in the work ahead of us, and in it all may we fully appreciate and support our officers and leaders! They work for us; so let us work for them.

J. B. L.

SUNDAY SCHOOL

SACRAMENT GEM FOR FEBRUARY

I come to Thee all penitent;
 I feel Thy love for me;
 Dear Saviour, in this sacrament
 I do remember Thee.

CONCERT RECITATION FOR FEBRUARY

(John 14: 21.)

He that hath my commandments, and keepeth them, he it is that loveth me.

GOSPEL DOCTRINE DEPARTMENT.

In place of the "Book of Mormon" lessons which the Adult Department of the Sunday School has been studying, the course of study will henceforth be the "Gospel Doctrine" lessons.

February 1. Lesson 4. Conception of God. Text: Sunday School Lesson No. 4. General Theme: Religious and Moral Standards of the Church.

February 8. Lesson 5. Church Opportunities. Text: Sunday School Lesson No. 5. General Theme: Religious and Moral Standards of the Church.

February 15. Lesson 6. Revelations. Text: Sunday School Lesson No. 6. General Theme: Religious and Moral Standards of the Church.

February 22. Lesson 7. Revelations (Continued). Text: Sunday School Lesson No. 7. General Theme: Religious and Moral Standards of the Church.

OLD TESTAMENT DEPARTMENT.

February 1. Lesson 4. The Historical Background of the Old Testament. Text: Sunday School Lesson No. 4; "Palestine" or "Hebrews" in any good ancient history text or encyclopedia.

February 8. Lesson 5. Why Study the Old Testament? Text: Sunday School Lesson No. 5. Objective: To lead the student into a real appreciation of the fact that a knowledge of and about the Old Testament is essential to present-day cultural life.

February 15. Lesson 6. The Book of Genesis. Text: Sunday School Lesson No. 6; any good Bible commentary; the *Encyclopedia Britannica*. Objective: To point out to the students the relationship between the Book of Genesis and the other parts of the Old Testament, and to acquaint the students with the purpose of this great introductory book.

February 22. Lesson 7. The Creation of the Earth. Text: Sunday School Lesson No. 7; Genesis 1 and 2; Pearl of Great Price, Moses 2, Abraham 4 and 5. Objective: To familiarize the students with the Genesis story of creation and to emphasize the latter-day interpretation of this story by comparing it with the versions found in the Pearl of Great Price; also to show the meaning of the creation story.

PRIMARY DEPARTMENT.

February 1. A Picture Lesson. (See *The Instructor* for December 1930.)

February 8. Lesson 93. The Blind Beggar. Text: Sunday School Lesson No. 93; John 8: 12, 51, 59: 9; Weed's, *A Life of Christ for the Young; Jesus the Christ*, by Talmage. Objective: The Lord shows the way to those who have faith in Him.

February 15. Lesson 94. A Servant Healed. Text: Sunday School Lesson No. 94; Luke 3: 1-10; Matt. 8: 13. Objective: Great faith brings great blessings.

February 22. Lesson 95. A Woman's Faith. Text: Sunday School Lesson No. 95; Mark 5: 25-34; Matt. 9: 20-22; Luke 8: 43-49. Objective: We may receive blessings through our own faith, even though we do not declare it to others.

—From *The Instructor*, December, 1930.

MUTUAL IMPROVEMENT ASSOCIATION

AN OPPORTUNITY!

ONE of the most interesting sights to be seen in one's daily contacts is to watch a large locomotive draw into a station, couple on to a line of coaches, stand puffing and steaming for a few moments, and then smoothly pull away to its determined destination. Such could never be done, however, were not considerable effort spent in building the machinery involved, employing capable engineers, generating the required steam, and having a goal ahead to work to.

There is, in the British Mission, an organization with a history essentially like that described above: The M Men organization.

The movement has enjoyed a long period of preparation and study, and at the present time some parts of it have already acquired sufficient steam (power) to make them operate, have secured capable "engineers" to guide and keep them on the right track, and are smoothly running towards a very definite station—*Success*.

It is quite significant that the close of 1930 and the beginning of 1931 should see this almost new feature, the M Men work, so definitely launched towards its ultimate goal. The foundation upon which it and its component parts have been built is both strong and sure; and the members of the respective "crews" are thoroughly enthused with their work. The benefits the M Men class brings to its members in activity are countless; and as real joy comes from an organization only to those labouring therein, so only by being an active M Man can one secure the real M Men satisfaction and happiness.

For a considerable period, we have been getting ready for this effort, and now in several parts of the Mission these classes are in full swing. For the "fuel", there are being used attractive lesson manuals, activity programs, and other avenues of individual talent expression, all of which excite a desire in every member to respond. Herein lies an opportunity whereby the young men who feel too old to be Boy Scouts, non-members of the Church as well as members, may develop themselves in their own manner of liking. The M Men movement has an aim and a purpose; the way is simple and inexpensive.

The work and its associated features and possibilities form an opportunity of a lifetime, and can be started in any branch where there is a missionary or a local Priesthood member and one or two others. Do not waste any more time! Get busy! If there is an M Men association already organized in your branch, see that you do your part to keep it going. If one does not exist, then work hard to remedy the situation. One thing remains: How many will take advantage of the opportunity?

SLOGAN: "We Stand for Loyal Adherence to Latter-day Saint Ideals."

LESSON TEXT: "Modern Revelation."

FIRST NIGHT. Opening exercises. *Preliminary Program*—Slogan Talk: Tell, in a five-minute report, how the ideals of a Latter-day Saint may differ from those of persons of other religious denominations. Have someone tell of his favourite song, then have it sung as a solo or duet. Follow this by a five-minute *prepared* report of current events. *Lesson*—Chapter 13. "Marriage." Objective: To show the necessity of being properly married, and to prove that the authority for so doing is present in the Church.

SECOND NIGHT. Opening exercises. No preliminary program.

Lesson—Chapter 14. “Temporal Salvation.” Objective: To make clear the reason for and necessity of obeying the law of tithing. Present the lesson as briefly as possible without missing the points and message, and so as not to take up more than one-half of the class period. For the last portion of the study hour, invite your local police sergeant to come and give a thirty-minute talk upon proper observance of the law.

THIRD NIGHT. Opening exercises. *Preliminary Program*—Slogan Talk: Tell how the lack of adherence to Latter-day Saint ideals will lead to one’s downfall. Then have a ten-minute retold story from real life, followed by an organ, piano, or instrumental solo. *Lesson*—Chapter 15. “The Word of Wisdom.” Objective: To show that the Word of Wisdom is of divine source, given for the benefit of mankind.

FOURTH NIGHT. Opening exercises. Two open night programs are herein suggested, both of which will provide an enjoyable evening:

(A) A Saint Valentine’s Ball. This may well be presented, by the whole district working together, at some central location. A dance interspersed with games and short skits, given in an effectively decorated hall, accompanied with light refreshments, would prove most enjoyable. If not feasible for the entire district, adopt it in each branch. (See February Game Supplement.)

(B) A Dramatic Evening. Using a good two-act play, or two one-act dramas, this evening can be made very entertaining for all. Do not choose anything too heavy. Use as many members as possible, giving each an opportunity to show what he can do. (See February Game Supplement.)

W. D. A.

FROM THE MISSION FIELD

Doings in the Districts: *Bristol*—Members and friends alike enjoyed a delightful evening at a fancy dress party given by the Cirencester Branch Relief Society in the home of Sister Bartlett on December 18th. Refreshments were served during the latter part of the evening.

The children of the Bristol Branch were entertained at a Christmas social given on December 31st by the Relief Society sisters. A variety program was enjoyed; gifts were presented to the children by Santa Claus from a beautifully decorated tree.

Leeds—The members of the Bradford Branch and their friends were entertained by a well given program and social given on December 18th.

A delightful concert and supper was sponsored by the Halifax Branch Sunday School on December 20th.

On Christmas Eve, the members and friends of the Bradford Branch spent an evening together playing games and caroling at the homes of many of their friends.

Liverpool—The Preston Branch Relief Society entertained the Branch

with games and a short program on New Year's Eve. The New Year was ushered in in real Scotch style.

Newcastle—The Primary children of the West Hartlepool Branch enjoyed a day of games and roasting peanuts, their first Primary social, on December 23rd. Forty-five boys and girls partook of the day's festivities.

The Gateshead Branch Sunday School held a Christmas social on December 30th. The room was beautifully decorated and contained a Christmas tree. Books were distributed to the children.

At Sunderland, on Boxing Day, was given a Sunday School social in the afternoon, when the children participated in a program and games. Luncheon was served. The evening was devoted to games and other recreational features for the adults.

Portsmouth—A good attendance was noted at an interesting thanksgiving social held in Portsmouth on November 29th. Everyone enjoyed the evening's entertainment.

Scottish—The Christmas spirit characterized socials held in the Edinburgh and Glasgow Branches on December 23rd and 25th, respectively. Games were played and refreshments served at both gatherings.

Sheffield—The Barnsley Branch Sunday School, on Christmas Eve, sponsored a successful social and dance. After the social, the group went carol singing to the homes of members and friends.

On December 27th, the Sunday School of the Sheffield Branch provided gifts for all the children of the Branch. A program presented entirely by the little folks was very well received.

A New Year's costume party was given in the Sheffield Chapel by the Branch Relief Society. Refreshments were provided, after which a variety program was rendered by the members in attendance.

Ulster—A grand concert was held in the Belfast Hall under the supervision of the Recreation Committee, on December 19th, to raise funds for the Relief Society in helping the unfortunate. Well over one hundred members and friends were entertained.

A Primary Association was inaugurated in the Belfast Branch on December 20th, under the direction of Sisters Emily Porter and Mable McCaughrin. Twelve children attended the first meeting.

Welsh—A large number of members and friends were entertained at a social given in the Cardiff Branch on December 31st. Community singing, games and refreshments constituted the evening's program.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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